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SERMON

CONCERNING

REGENERATION

Preached in *Clydsdale.*

By that Faithful and Eminent Servant of GOD, Mr. WILLIAM GUTHRIE, Miniſter at *Newkirk* of *Finnick.*

Mark 8. Verſe 38. *Whoſoever therefore ſhall be aſhamed of Me and my Words, in this Adulterous and ſinful Generation, of himſelf alſo ſhall the Son of Man be aſhamed, when he cometh in the Glory of his Father with the Holy Angels.*

Matthew 11. 6. *And Bleſſed is he whoſoever ſhall not be offended in me.*

Matthew 7. 15. *Beware of falſe Prophets which come to you in Sheeps Cloathing, but inwardly are Ravening Wolves.*

Printed in the Year MDCCIX.

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SERMON

Mark 8. Verſe 27. *And Jeſus went out, and his Diſciples, into the Town of* Ceſarea Philippi: *And by the way He asked his Diſciples, ſaying unto them, Whom do Men ſay that I am?* And ſo to Verſe 38.

THERE are many Miſtakes in the World, but there is no moe and greater Miſtakes, among Men and Women, anent any one thing, as there is anent Regeneration and the New Birth: See *John* 3. Of *Nicodemus*, a Teacher in *Iſrael*, hath about this, that looked not like one of the worſt of them; he was not ſo ill diſpos'd, but well affected, (as ye uſe to ſay) and had given a kind of Reſpect to Chriſt; tho he durſt not well avow it: he was a Night's Diſciple, tho' he was not a Day's Diſciple, as there is many a one now in theſe days. Notwithſtanding of all this, he expreſſed good affection to Chriſt. He was in a great miſtake about this New Birth, he knew not what it was to be a Bairn again. It is a rarer thing this Grace of Faith, as the Apoſtle calls it, than the World takes it to be; yea rarer and more precious than many Chriſtians thinks it to be. But truly Sirs, there is a great Miſtery in Believing; and there is nothing elſe can work it in a Soul, but the Mighty Power of GOD, that raiſed JESUS CHRIST from the Dead: This is a Gift to be believed, and a Gift that comes from Above, from the *Father of Light*, ſays the Apoſtle, *it is given to believe*: And when the Apoſtle ſays, great is the Miſteries of Godlineſs, where there is one God manifeſted in the fleſh, & this is another believed on in the world. Now this is the great thing Our Lord drives at here, in this portion of Scripture that we have read to you; He is putting them to it, to try the Reality of their Faith, and of their effectual Calling and cloſing with Him in the Offers of the Goſpel: This he propoſes to *Peter*, firſt in a Queſtion; *Whom do Men ſay that I am? And whom do ye ſay that I am? Peter* forſooth he anſwers very well; *Thou art the Chriſt, the Son of the Living God!* It was very well anſwered indeed; yet Chriſt perceived that *Peter* thought it was an eaſie thing to believe this: Therefore he comes nearer him, and tells him what the Work of a Believer is, that he might prevent his Raſh and fleſhly Confidence: Do ye think it is an eaſie thing to believe, *Peter?* now I'le tell you what the work of a Believer is, if you be a Believer, you muſt *take up a Daily Croſs*, if I call you to it; and if ye be a Believer, *ye muſt follow me*: and ye muſt not follow me in grandure and Eaſe and profit, as the World would follow me; but ye muſt follow me in contempt, and ye muſt follow me Cold and Hungry; and ye muſt follow me Naked and Bare; and ye muſt follow me,

and Forsaking Father and Mother, House and Harb'ry, Wife and Bairns; and ye must not do this for a Day or a Year, but you must do it all the Days of your Life, if I call you to it: And then, lest they should have said, *This is a hard saying, who can bear it?* Where will ye get Disciples then Master, if ye put them all to such hard labour? Where will Ye get Followers on that Account, seing Your Followers will meet with nothing but Sufferings? For this He brings them some few Arguments, to let them see he'l get Followers for all that: *He that seeks to save his Life shall lose it; and he that loseth it for my sake, the same shall save it.* Be who he will, that will not lay down his Life for me, if I call him to it, I'le gar him lose as good. But furder, says he, I deal not with you as with Brute Beasts, but I deal with you as Rational Men and Women, that have Immortal Souls to gain or lose: Every Body that I speak to hath an Immortal Soul in his Bosom, that's worth all the World; and if that shall be lost, by your not following Me in a Day of Trial, all the World, all the Kings in the World, if they would sell all their Wealth, and all their Riches, and all their Scepters, and all their Crowns, all their Garlands, all their Jewels, and all their Lands, they could not redeem one Lost Soul among them all: And by your following of Me, ye shall gain that Immortal Soul of yours. O! what is your loss then? O! but Christ Reasons rationally, O! but he Reasons pregnantly, with the strongest of Arguments, that can be devised for Rational Men and Women. And then he argues for their Closing with him; There is a Day, says he, when I'le sit upon the Throne of Judgment, and all the Hosts of Heaven at my Back; and I will not make Enquiry how ye followed Me in a Calm Day, when I had the World crying *Hosanna* to Me; but how ye own'd me when I went to the High Priest's Hall, and when I was in Prison, Reproach'd and Naked, Chased and Banished, by a Sinfull and Adulterous Generation: Accordingly as ye have denyed me, or thought shame of Me, before this Sinful and Adulterous Generation; accordingly, accordingly, shall I think shame of you before Angels and Men; I shall pay you home of your own Coin, that Day, that ye thought shame to be call'd *Whiggs* and *Phanaticks.*

But we shall return and give you some Observations from the Words and Close, It is said, *as he went into the Towns of Cesara, Philipi, by the way he began to ask his Disciples, whom do Men say that I am*; O! Sirs they are happy that are in Christs Company, they are getting many a seasonable Instruction from him, that other Folks wants; There is never a bite of all Christs time with his People spent in vain, for he is ay giving them seasonable Instructions and Lessons, there was never an Hour of time that he was with his Discipls in the days of his flesh, that ever was spent in vain, he was ay answering and proposing Questions, or giving some seasonable Instructions for the good of their Immortal Souls, either by word or Example. There is here as ye may see a question, *Whom do ye say that I am*, where ye see this also, that after Christ has made a Proclamation of his Name to o People, he'l be sure to enquire at the Ministers and Publishers of his Name what the People thinks of him, whose Name they have published to them, he will spear at the Ministers concerding the Members of his Flock, what says this

Man of me, and what thinks that Man of Me, *for he sends not out his Messengers in vain*, he will take special Notice of them, and exact Notice of what success they have, for he that is a Minister should be a Man well Read of the Grace of GOD in himself; and others, and well acquanted with the particular Conditions of every particular Member of his Flock, that he may be able to give some exact Account of them to his Master; what they think of him? O! I trow there be many a blind Guide in this Generation, that knows not what the Paroch thinks of Christ? Wo, wo, wo, to this woful Generation, that is so plagued with these Blind Guides, and dumb Dogs: I think we in this generation may cry, as the Angel did in the 12th of the *Revealation*, Wo, wo, wo, to the Inhabitants of *Britain* and *Ireland*, *Because the Devil is come down among them, with great wrath*, the Devil in his Messengers, the Devil in Magistrats, the Devil in proud Prelates the Devil in Cursed Curats, the Devil in sinful Men. O! but they be brave Divins, forsooth, and fit to be Ministers, that will call one in the Paroch an Honest Man, if he keep him and the Pint Stoop well, whereas he will be as graceless a Wretch as in all the Paroch again; and if ye Catecheise him, ye will find him as Ignorant, as his own Cow or his Ox, are these Men fit to be Teachers in *Israel*, that will call the precious vile, or the vile precious, and that will call an Honest Man a *Whigg* or *Phanatick*; a Rebel and a Turbulant Person, and a Person not worth to live in a Nock of the Countrie, what account can they give in the Great Day of the Flocks, that the Magistrate set them over, for I think the Holy Ghost never set them over any, but the Magistrate only, but I think it will be a small account that will be sought of them for this, for the first word that ever will pass for them, will be, *Depart ye Cursed I know you not*? But I say a Minister should be a Man that is well known in the Grace of GOD in his own Heart, that so he may Read the Copy of it distinctly in the Hearts of others; So that he may give some distinct account what they think of him whose Name has been published *as Oynment poured forth*, a Minister is to be well acquanted with the particular Condition of every particular Person in his Paroch, that he may both speak to them and their Condition, and hold them up before the Lord, and give an account of them to him, O! wo, wo, is that Paroch, wo, wo, is to that Church, where their Teachers are Blind Guides: And wo, wo, wo, to their followers; for they shall both fall into the Ditch. O! Sirs it is but a poor Encouragement to hear them in thir days, for the Blind Guides and their Followers shall both perish together, for the life of preaching as to him that preaches and to you that hears lyes in these two, First, That he be a Faithful Stewart, having Understanding to make Application of the Word aright, and to every ones Condition sutable Promises to whom Promises are due, and Threatnings to whom Threatnings are due, that he may distribute Portions to every one sutably being a Man in some measure able to speak to every case, *Knowing the Terrours of the Lord, we perswade Men*, sayes the Apostle, and says he again, *that we may be able, with the Comfort wherewith we are comforted, to comfort you with the same Consolations wherewith we are comforted*; I am sure that a Physician that has no Skill of the Desease, may sooner do the Patient evil nor good, would any

of you venture on a Physician with a Disease that was known to do more ill nor good, tho' he had the Name of a Physician that was never useful, whose Physicick did more ill nor good, I think ye would not Credit him with the case of your Bodies, O! much less are ye to Credit your Immortal Souls.

But 2*dly*. A Minister it is Requisite in him, that he be a Man, able to give an acccount to his Master, of every Person under his Charge; It is not as I say, that there is an Infallible Spirit in any Person in these days, but so far as can be decerned from the Rule of the Word of God, they must have an exact notice of every Person under their Charge, and so should be able to give an Account of them to their Master, *whom do Men say that I am.* O! What will our Apostate Clergy say to this Question? The Lord forebid, and the Lord forebid it again, that the Testimony that these Apostat Curats will give at that day be taken of their hand; For they would send many a Soul to Hell, that will go to Heaven, and many a Soul to Heaven, that will go to Hell, they will set many on Christs Right hand, that will be set on his Left, and many on his Left hand, that will be set on his Right hand, indeed I have that Charity to give to our *Apostate Clergy* and *Curats* that they would send all the Damned Reprobates to Heaven; And all the Elect Souls to Hell, *whom do Men say that I am?* Wa some says, *That you are* Elias, *and some says you are* John *the* Baptist, *and says, that you are a great Prophet.* They not being able to give a Distinct account who you are: We see here, that many may have Respective thoughts of Jesus Christ, and yet never come up to that high pitch, of that Estimation of him, that they ought to have of him; *Elias* was a great Man, and *John* the *Baptist* was a great Man, and they looked on him as one of these, but were far from that pitch, they should have been at in their looking on him; they saw the Glory of a great Prophet in him, but they saw not *the Glory of the only begotten Son of God, full of Grace and Truth*, they had a Respect to Christ, but it was but a common Respect that they had unto other Men, like unto Men; or other Eminent Persons, and so we see, that folk may have, am Estimation of Christ, and yet be far from that Estimation they ought to have of him: What Estimation ought you to have of Christ say you, even that Estimation, that the Spouse had of him, when the Daughters of *Jerusalem Speared who is they Beloved more then another Beloved? my Beloved says* She, *is the chief among Ten Thousand*, Acutted short Answer forsooth, and no wonder, for she was in a hast, honest Woman; *my Beloved*, Says she, how can you compear him to any in Heaven or in Earth; a Soul that hath the right Estimation of him, it Skuners, Uggs, and abhores to have Christ laid in the Ballance with any other thing beside himself, nothing is to be laid in the Ballance with Christ, *whom have I in Heaven but thee, and there is none upon the Earth, that I desire besides thee*; There is more Glory, in Christ, then there is in the Heaven and in the Earth, and in the whole Creation, *I count all things*, says the Apostle, *But lose and Dungs in Comparison of him.* I cannot indure the Savour of any thing laid in Ballance with Christ; every thing that is laid in Ballance with my Lord and Master, ha

a Stinking ſmell in my Noſe, Honour Wealth, Pleaſure, Riches, Gifts, Grace, Heaven and Glory, compared with Chriſt, is loſs and Dung. O *Scotland*, thou for the moſt part, has had but a common Reſpect to Chriſt and the Goſpel: But few of you has had that Reſpect, that you ought to have had. O *Clydsdale*, thou for the moſt part thy reſpect to Chriſt has been but common; few has that reſpect to Chriſt, that they *would Sell all to Buy the Field, where the Treaſure Lyes*, I trow many one in *Scotland*, and many one in *Clydsdale*, if they were to believe this, that he were now to take good Night, and never to be ſeen in *Scotland* again; That few would Sell all, and leave all that they have in *Scotland*, and follow the beloved over the Sea; few would Sell the benefite of their Birthright, and quit it in *Scotland*, and never deſire to ſet their Foot on *Scots* Ground; becauſe it was a bit of ground Deſerted of the Lord, unto which he would never return; many folk caſt their Dwelling where they may live beſt in the World, and not where they may enjoy moſt of Chriſt. I have ſtranged much of this in the time of the Goſpel, that the Profeſſors in *Scotland*, did not follow the Goſpel more then they did; O! follow the Goſpel Sirs, it is well worth the following on; O follow it up and down; I have ſtranged at this, that all the Profeſſours of the Goſpel in *Scotland*, did not follow from Sea to Sea, the Scripture ſays, *they ſhall ſeek the word of the Lord from Sea to Sea, and ſhall not find it*, that Scripture ſuppoſes, that in time of Scantneſs of the word of the Lord, that Profeſſors they will ſeek it from Sea to Sea.

O *Scotland* what is become of thee now? for he is a rare Profeſſor in thee, and may be ſet up as a Sign and Wonder in *Iſrael*, that will follow the Word from Shire to Snire. And O! how many of our Profeſſors for Peace with Men, and Eaſe to their own Perſons; and for Fear of hazard, had rather drink of the drumly waters, defiled with the Feet of foul beaſts, than drink of the pure waters that runs from the Threſhold of the Sanctuary, or go if it were twenty or thirty miles to hear the pure Word. Take heed to that, Sirs, that ſpeak from the pure Word of the Scriptures, with the Zeal of my GOD upon me. The Scripture calls them the Vileſt of Beaſts; and ſhould Beaſts be heard? But I ſay, I have wondred and ſtranged at it many a time, that the Profeſſors in *Scotland* were not (when the Word of the Lord removed from the Sanctuary) ſeeking it from Sea to Sea. O! where was that ſeeking in *Clydſdale?* I have thought it, and it was your Duty in theſe places, where Miniſters were keept from Complyance, Countryſides of you to have gathered together, and have filled Kirks and Kirk-Yairds full, and cryed out with a Loud Voice, *Here are we, willing, upon all hazards, to hear the pure Word, as it was Preached to us in our Reformed eſtate and condition, by our Miniſters, that were Authoriſed and ſent of GOD; and if ye will not Preach it unto us, the Sin and Charge ly at your doors.* I ſay, to have filled Kirks and Kirk-Yairds full, to follow the Perſecuted Word, had been too little Teſtimonies for you, O ye Profeſſors in *Clydsdale*. To ſee Men and Women follow the Goſpel, in a time of Perſecution, is a heartſome thing. Follow, O follow the Goſpel, Sirs. Ye ken whom Chriſt ſaid would Witneſs againſt the Generation he lived in, in

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the days of his Flesh; *The Queen of the South, that came,* from the Far Nooks of the Earth, *to hear the Wisdom of Solomon.* A *Solomon* was sought for from the far nooks of the Earth; I think CHRIST and the Gospel should be sought for, from the one End of *Scotland* to the other. O! but it were well favour'd to see Folk oppressed for following Christ and the Gospel up and down the Land. O! hazard, hazard, quoth ye ay, Sirs, there will be black and doleful hazarding among you yet, for the little hazard you now put your selves in; and I fear there be a black day abiding many of you in the hinder end of the day. The honest Disciples, for as much as is spoken of their Cowardliness, yet they followed Christ up and down many a weary Foot; they followed him out of the City, they followed him to the Sepulchre; and when he arose, they followed him ay till he was caught up into Glory, and there the Poor Men stood gazing and glowring out their Eyne, to behold the Place where he ascended. It might upon some good grounds been thought, that if the Gospel had been but a few days Preached in *Scotland*, a few days longer in one place of it more than another, that within a few days all the Professors in *Scotland* would have been seeking their Beloved there. But, O *Scotland's, Scotland's* Estimatiou of CHRIST, for the most part, hath been but a Common Estimation; he is a rare man now adays, that would think a Preaching and an Offer of Salvation, more worth than all that he hath in the World.

But another thing I would Note from the Words, *But whom say ye that I am?* as it were Christ waves what the Worlds Estimation is, but more particularly, he spears what his own Peoples Estimation is, *Whom do ye say that I am?* Where we would observe, That Believers in Christ should have another Estimation of him than the Common sort of Professors, *Whom then say ye that I am?* What is your Estimation of him, ye that are the Lords own People, and if the Lords own People be keeped right he will not be so anxious (if we may so say) what the the multitude do, he is more grieved with the turning aside of one Christian, than with the turning aside of a hundred of the body of the People, the turning aside of one of his own People wounds his Glory more and grieves his Spirit more than the turning aside of a hundred of the body of the People, believe it Sirs, if Believers in Christ and people of GOD had carried fair in *Britain* and *Ireland*, Christ had never have flitted so far out of them for the multitudes sake, and there is nothing that holds Christ so at under in *Britain* and *Ireland* as the Miscariages of Professors at this time it is a sader Consideration to an Honest Heart, than all that King and Nobeles, *Prelates*, and Malignants, have done in overturning and holding down the Kirk of GOD, the secure Lukewarm case of the Christians in *Britain* and *Ireland*, is sader to a Godly Heart, than all that Enemies can do. *But whom say ye that I am?* As if Christ should say, I looked for no more of the Body of the People and the bulk of the multitude; but what think ye of me, how walks such a Man like the Gospel of Christ, if Professors walked right, it were a good token of God's goodness and respect to the Land, but O the Wounds that Christ gets, through the disorderly Walk of Professors, is an ill token. If it had been a stranger says *David*, I could have born it, the sorest Wound Christ gets is in the House of His Friends.

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Well Sirs, for my part I am a ſtranger to you in this place, and I know no the Deportment nor walk, but ye that has given up your Names to GOD, would exhort you in the Name of the Lord, that ye would walk like his people, d and ſuffer as they that are the Children of GOD, for one miſcariage in you on ſhirink in you, will do more prejudice to the Work, and wound his Cauſe mor than a hundred ſuch like in the common multitude, there ſhould ay a diſtance b keeped between you, that are the people of GOD and other Folk, and this di ference ſhould never kyth more nor in a day of Tryal, now what would mak a Difference kyth betwixt the people of GOD in *Clydſdale* and other Folk, is not a Separation from a Naughty Crew which I take to be no Separation fro the Kirk of GOD, O! how ſhall we know an Honeſt Covenanter in *Clydſdal* that is keeping the Covenant, by an perjured Man? if it be not in the matter Hearing and not Hearing, how can I ſee a difference in theſe two, but by th or how ſhall I know an Honeſt Covenanter by an perjured Knave, when the o does as much as the other, what a wicked Law bears them to, I have no doubt ſay but there has been a ſinful Raſh adventering upon that Buſineſs, that ſha gar ſome Men weet their Cheeks yet, *Whom do men ſay that I am*? what thin ye of me, and what think ye of Chriſt Profeſſors of *Scotland*? Chriſt is ſayin to the Profeſſors of *Scotland* what think ye of me and my work? an what thing ye of the work that is now ſet up, what think ye of *Popery*, and wh think ye of *Prelacy*; and what think ye of *Malignancy*; What think ye of the wrongs done to me in *Britain* and *Ireland*? What thinks this man of i and what thinks that man of it? keep ay a diſſerence between you and the re of the world in theſe days.

Indeed ſays ſome, me thinks this Man has a Diſcontentedneſs with the cour of the time, and he loves not the Game that is now going on, wilt thou t me Man, if thou be a Man, and not a Beaſt, wherein kyths the differenc wherein ſkyths his Diſſatisfaction that he is Diſſatisfied with the courſe of t time, and wherein does he make his Diſſatisfaction to appear that it may be teſtimony to the World, how ſhall I ken that, or how ſhall the World k it, who Kens the Man's Heart or his thoughts (GOD be Judge to that) the Man's Practiſe and Walk, that I muſt look to in a day of Tryal, and n to his Heart, ye give all that ſee you ground to believe, that ye are Perjur for ye keep no difference between you and a Perjured Party. *Whom do M ſay that I am?* I pray you that are the People of GOD, look well to w ye do or ſay, that ye do or ſay nothing but what is becoming the Goſp and what is becoming Believers in Chriſt, and that ye carry ſo, as that keep ay a difference betwixt you and the reſt of the World, keep ay a dif rence betwixt you and the Perjured, Prophane Generation, Alas! There little difference keept between them and us, and that is our own Sin a Shame both, and I fear it be puniſhed and plagued of GOD yet, Now ſ *Peter, Thou art the Son of the living GOD. GOD, Man, in Two Natu in One Perſon*, ye would think that but a ſmall thing, yet O but there much in it! *Thou art the CHRIT the Meſſiah, the ſent of GOD, and I*

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brace Thee as my Lord, and Maſter and Saviour, through whom I hope to have Eternal Life: And I'll do for this Truth and ſuffer for it, I'll wair all the blood in my Body on it, it is no ſmall thing to be eſtabliſhed in a fundamental that the Contraverſie were ſtated on, they would be wonder ſtedfaſt, but it is only ſome Circumſtance that the buſineſs is now ſtated on, and therefore we are the leſs carefull, indeed I love not him that has not a care of Circumſtances as well as Fundamentals, for we are to contend for the leaſt hooff, and we are not to leave it behind us; but I ſay, the laying hold on Foundamentals, and being eſtabliſhed therein, would make us more contend for Circumſtances than we do; There are many *Prelatical* Perſons, (if I may ſo call them) that thinks matters contraverted now betwixt Presbytry and Prelacy, not a thing conſiderable, but if it were between *Proteſtants* and *Papiſts*, then they would Head and Hang, and Quarter Quick, and do a Hundred things, but believe it, if there were an Army of *Jews* coming to invade the Land, and put all to it, to Head and Hang, and Quarter Quick, that would not deny that Jeſus Chriſt is come in the fleſh, there are many now that thinks they would ſuffer, and do a thouſand things on that account, that would neither do nor ſuffer, for ſuch a buſineſs, but would even be at that with it that many of us is at now; we cannot tell, our Miniſters gar'd us trow ſo, and it may be they are right too, for our part we will not go to Death for it, ay, this would be the Reſult of all the Reſolutions of many Perſons, that now thinks in that caſe they would work Wonders.

And he charged them that they ſhould tell no man. It was not that Chriſt ſhould not be Preached, but now at preſent he was not calling them to a publick way of Preaching of him as afterward he did, and as they were to preach after his Aſcenſion, he did this alſo as a Plague upon the *Jewe*, for their little uſe making of this Truth, when they heard it, he did it alſo as a Miniſter not ſeeking his own Glory, as ſimplie he Spake ſometimes, he ſpake, he did not ſeek after *Applauſe* in the World, happie is that Man, that is denyed to *Applauſe* in the World; I look for ſtanding for that Man, and from few others. *Then he began to Teach them, that the Son of Man muſt ſuffer many things.* &c. Whence obſerve, They had been for a long time in his Company, and thereby they ſeemed to be ſomething fitted for hearing the Doctrine of the Croſs, nor did he put his Followers to it, at the firſt hearing of the Goſpel. *2dly.* He'll have them put to it, to ſuffer for the Goſpel e're all be done, Ay but he will have them Eſtabliſht, and fixed e're he do it, or at leaſt give them Competencie of time, whereby they might be fixed, and Eſtabliſhed in the Faith, before he put them to it. The Diſciples of *John*, they come to Chriſt, and they ſay; *Why do not thy Diciples faſt as well as other Diciples*! my Diſciples (ſays Chriſt) are but young. *The Children of the Bride Chamber, need not Mourn, as long as the Bridegroom is with them*, the days of their Faſting, is but coming; if they were once well Eſtabliſhed, I will leave them, and they will get faſting their fill. Still it was the Lords Mercy to *Scotland*, and to this Corrner of the Land, that it had not only a competency of time, but an Extraordinary, and long time of the Goſpel, where-

by they might have been fixed to have ſtand in a time of Tryall, if the Tryall had come 20 or 16, or Twelve Years ſince; It might have Brangled many a Man and Women, that may now be fixed, and Rooted from moving, as tall Cedars in the Word of God. There was a Generation of Profeſſors among us, that Profeſſed, and Received the Truth under the Covenants and Work of Reformation; and Profeſſed, that theſe things was nearer and dearer to them, than all things in the World, and many a man ſaid, *Thou art the the Chriſt the Son of the Living God.* Now, our Lord is puting that Teſtimony of their's to the Tryall, to ſee how they would hold out with them, there was as it were a Navie of Profeſſors come forth, as if all their Ships had been firm Boarded and Rigged, but many of them had a Clouted Veſſell; now to try them, who was for the Land a far off, our Maſter has ſent a Storm to try them, who had the Clouted Veſſell, and who had the whole one, and O but this Tryall Sirs, tho it be but as ſmall one; Yet it has dung the ſides of many a Mans Ship together, that that they will hold out neither Wind nor Water, it hath dung the ſides of many a Mans Profeſſion together, that it will never abide Wind nor Water.

Now I ſay, he begins here, and he tells them of ſuffering, and he tells them, a long time before it come to their Doors, its long ſince ye heard Sirs, there was a ſuffering Lot coming on the Church of *Scotland*, many of the Lords Faithfull Watchmen, gave Faithfull Warning of this matter; Therefore the more Unexcuſable will ye be now, if ye do not carry fair when it is come, it is ſaid, that a Man well warned is half Armed; But I trow it may be ſaid of us, we are Naked of Arms, tho we have been long Warned, now when it might have been thought, that we might have had all our Armour on; there is nothing neither on Head, nor Back, nor Breaſt, but all is off, and we are Wounded, our Credit is Wounded, and our Conſcience is Wounded, and Enemies going over us. But another thing here is, this he tells them, *that he muſt Suffer many things of the Elders and high Prieſts, and be Killed, but he would Riſe again the third day*, I pray you take notice of it, he tells them this to Warn them, before he tells them, that they were to take up the Croſs themſelves, and it tells us this, that there is nothing more apt to be ſtumbled at thon the Croſs of Chriſt. O! But Chriſt would have a brave backing the day, if it were not the Croſs, the Croſs of Chriſt gars many a Man ſtumble. It's Recorded of a great Man, when he ſaw ſome Perſons ſtanding by him, in a poor mean condition; he Required at one ſtanding by, who are theſe? who Anſwered, *Theſe are the Servants of Chriſt, the Son of the Living God*, then ſays he, *if Chriſt have not Richer Followers then theſe, I ſhall never be a Follower of him*! The great Man is offended here, becauſe he cannot get his Grandure keept in following of Chriſt, the Worldly Man is offended, becauſe they cannot get gain, and the World in following of Chriſt; and ſo the Croſs of Chriſt for the moſt part, becomes a ſtumbling Block. But ſays he, *I will Riſe again the Third day.* If ye would have Patience a little Sirs, Chriſt would take that ſtumbling Block out of the way, but many will have no Patience, but they will ſtumble at the croſs of Chriſt, the *Jews* the *Scribes* and *Phariſees*, they will once get me

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down, *and they will take my Life*; *and Burie me in the Grave, and that will be a ſtumbling Block to many*, but I'll be up again the third day, in Spite of all their hearts, and ye will have but a little Patience; But they will ſtumble at the croſs of Chriſt preſently, the croſs of Chriſt many time will ſtumble the moſt Eminent Diſciples, the two Diſciples going to *Emaus*, is like to be ſadly ſtumbled with this. O! But Misbelief is a ſad Raſh Precipitant thing, it has made many a Man to take the courſe they have taken, it will not wait one day one hour, one Moment, on Chriſt by it's own Dyet, thir poor Men with their Misbelief are ſadly put to it now, but they are brought low by it: *We thought it had been he that ſhould have redeemed Iſrael, and now he's crucified, dead and buried, and this is the third day wherein he ſhould have riſen again, and there is no appearance of it.* Oh! but they are ſore down, and they ſay, truly we thought ſuch a thing, but now we ſee we have been in a miſtake: wa might one have ſaid, tho' he be dead and buried, yet he will riſe again; ay but ſay they this is the third day; wa but it was lang to Ev'ning, might they not have waited on till Night came. Wa Misbelief is a precipitant thing, it will prig with Chriſt for a day, for an hour, for a moment; for it ſeeks ay occaſion againſt Chriſt: but ſays he, I'le riſe again the third day, and ſo he did. Get enemies the Maſtery over Chriſt as they will, he will ay be up again upon them all, an they had ſworn't: The Jews, Scribes and Phariſees they get him down, and they lay a Stone upon him, and the Grave, they ſet a Watch, and guarded it with Soldiers; but all did not prevail, for he roſe to their ſhame among them all. Our Rulers and proud lordly Prelates, are ſerving themſelves heirs, not only to their Works, but ſerve themſelves heirs to their diſappointments: Our Malignants and proud Prelates, are keeping Chriſt a cloſs priſoner, but they ſhall not be all able to hold him down: he is up in ſome reſpect here the day, and he will be in another place the next day; and at length he will riſe and flee them all, and his Riſing will be a Glorious Riſing, but it ſhall ay be no more glorious in it ſelf, than terrible to them. Therefore do not ſtumble at the Croſs of Chriſt, for the Fruits of the Croſs that he ſhall bring out of it ſhould guard your hearts againſt ſcarring at it, ſays *Peter*, *the Spirit of God and Glory reſts upon them, that ſuffers for him.* O! but that is ſweet fruit; verily if folk knew the good of ſuffering, they would be more ambitious of it, nor afraid of it; it was the ſaying of a worthy godly man in our Land, *I have deſired of the Lord, that I might dye a ſufferer for him, but hitherto he hath denied to me.* O! who among you are deſiring to bear a Croſs for Chriſt?

Then Peter *took him and began to rebuke him ſaying, be it far from thee Lord, this ſhall not be unto thee*; Whence we ſee this, That the moſt Eminent Profeſſor may as ſoon ſtumble at the Croſs, as many the fouſid of whoſe Feet was never heard in the Street; *Peter* he was as Eminent a Diſciple as the beſt of them all, and as was among them, *though all ſhould deny thee* (ſays he) *yet will not I*, a *Peter* in the Church if I may ſo ſpeak; And yet when all was done he fainted when ever he heard tell of the Croſs, and was ſooneſt ſtumbled and fell very foullie, hold off Sirs, hold off in the Lords Name I charge you hold off the

Example and Opinion of others; yea even of them that have been, and are Eminent Men for Religion and Parts, why may you not do such a thing says one? Wa many wiser nor you hears, and wiser nor you goes to the Kirk. I know them that are very Eminent has done such a thing, Hout ye are all Gouks, I know a *Peter* that was as Eminent as any of them, forbad Christ to suffer or go to *Jerusalem*, O! but it is a poor Argument that many one has, an Eminent Man may as soon be led aside in a day of Tryal as another, ay as the pooreſt in all the Land; And if one of them slip a Buckle, ye will be sure to bid us follow them in that, but ye will never bid us follow them in that which was their Valour for Christ, what may that Mans practice say more to me than *Peter's* slipping a Buckle, said to the rest of the Disciples. The thing that I would say from it is, is any of you more Eminent for Parts and Religion, and for Profession! then take good heed to your selves, why! for Satan will be ready to brangle you more nor other Folk: Simon, Simon, *Satan has desired to have you, that he may Sift you as Wheat, but I have prayed for thee, that your Faith fail not.* Now might *Peter* have said, what more me nor other Folk, what ails thee mickle Old Horn'd Devil at me more than at the rest! Wa *Peter* you professed Me more than the rest, you proposed more Love and Zeal to me nor all the rest, therefore the Devil shall be upon your Top *Peter*; he will single you out that has been Eminent in a Profession above all the rest, and if he get you to stumble; he gives a greater wound to Religion; then if he had stumbled a Hundred besides, well ye that has any sort of Eminency beyond the common Professors of the Land, look well to what ye do and say, for your stumbling gives a greater wound to Religion than many others. And O! but it be sad in those days, Sirs I wot not how it is among you, but there is many in the West of *Scotland* that has fainted sooner in this day of Tryal, than these the sound of whose Feet was never heard in the Streets; and the stumbling of such as were Eminent has caused most stumbling in our Land, there has been too much weight laid upon the Opinion, and of Practice, some Eminent Man and Professor in our Land: we may soon Idolize Folk, and our Idolizing of them, we and they may soon get a sore stroak for it at the hinder end, The Lord spake to me says *Isaiah*, *The Lord spake to me saying, say not a Confederacy to them that this people says a Confederacy unto.* Let once the Lord speak and then I shall hear, who ever says a Confederacy, I will say none till once I hear what the Lord says; Over much weight has been laid upon Mens Judgments both in one thing and other that I will not name now, *To the Law and to the Testimonies, if they speak not according to this Word, it is because there is no light in them*: Therefore let them be disown'd. All Men are to be followed but as they follow CHRIST, in a day of Tryal. It was only the poor Tribe of *Issachar* that knew what *Israel* ought to do in a Day of Trial, that was the incapableſt of all the Tribes; yet they knew best the Duties of the Times. I do not deny but much Respect ought to be had to some Men's Judgement; but I think that Respect should be had, without idolizing and gauding after the Persons of Men. Well, I say *Peter* he stumbled at the Cross, therefore he rebuked him for telling him that he behov-

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ed to go and ſuffer: Yea, Maſter ſays he, Aha, ye are telling us ye muſt go and ſuffer; you have more need to tell us when the Kingdom will be reſtored to *Iſrael*, and when we ſhall be made Kings and Great Men and we will hear you. Our Maſter turns him about and rebuked *Peter*, *Get the behind me Satan, for thou ſavoureſt not the things that be of GOD, but the things that be of Men.* Where we ſee that a Spiritual and Holy Man may give a very Carnal and Atheiſtical advice: Sometimes a Spiritual and Holy Man may be in a very Carnal frame ſometimes; *thou ſavoureſt not the things that be of GOD, but the things that are of Men*, thou art not now *Peter* as before, but thou art fallen and become a ſtumbling and an Offence unto me, but *Peter* is to the fore here, but the Devil is bearing ſway in *Peter*, no but thou *Peter* has Grace yet, no but thou *Peter* has the Root of the Matter in thee yet, but thou art under a cloud, and under the power of Tentation for the time, and in an ill frame for the time, *and ſavoureſt the things that be of Men and not the things that be of God*: A Godly Mans Example is not to be followed always, he hath ſometimes a ſlip in the Buckle that is not to be followed, a Godly Man is not always diſtinct in every thing, he has not always alike fellowſhip with the Father and with the Son, he may oftentimes be Over-clouded, therefore go not always to Example, *but to the Law and to the Teſtimony.*

But another thing ye would mark here, *get thee behind me Satan*, (ſays He) I ſee this, that the Devil may get more acceſs to a Godly Man's Ear ſometimes, than the Spirit of the Lord may get to it, therefore that Command ſhould be often practiſed, *Watch and Pray, that ye enter not into Tentation*, for Satan may get more acceſs to a Godly Man's Ear ſometimes, than a Wicked Man's Ear, at leaſt he ſerves his deſire more by the Acceſs he gets to him, for he Rides ſo oft upon ſome of you (if I may ſo ſay it) that he thinks it no new thing; but O when he gets acceſs to a Godly Man he holds ſore to him, there is ſome of you [illegible] gets always acceſs to, and yet ye'll ſay, I defy the Devil and all his Works, and he will be filling all the corners of your Hearts, and teaching you the wrong way what ye ſhall ſay, in the mean time, and Rokking you in the Cradle of Security, wa he cares not ſo much for you, for you are his own Kain Fowls, but O! he drives to get acceſs to a Godly Man, and ſometimes he gets it, there is never a time he drives more to get acceſs to a Godly Man, than when he is near Chriſt's hand; ye ken when the Sons of God came to preſent themſelves before GOD, Satan came alſo among them, and in *Zach.* 3. when *Joſhua* ſtands before the LORD, Satan ſtands at his Right hand. Now when ye are hearing the Word on the LORD'S Day, he may be caſting in Tentations upon you, about your hazard and loſs, to marr you of the good of the Word, well, take heed, *Watch and Pray that ye enter not into Tentation*, thou ſavoureſt not the things that be of GOD, but the things that be of Men. *Peter* ye are a Spiritual Man, but for the preſent ye give me a very carnal Advice, *Peter* ye are a Godly Man, but ye give me a Deviliſh Advice, the Devil is in the Counſel that ye give me *Peter*, it's a Tentation of the Devil, that Counſel, Man, is of the Devil,

get thee behind me Satan? where we see, that at the first appearance of a Tentation, it were the Wisdom of the People of GOD to cast it behind their their back, this has been that which has made Tentations effectual in these Days, poring over much on the Tentation; and too little on the Dutie opposite to the Tentation, many has porred too much on that Tentation, What will word of my Wife? And what will word of my Bairns? And what will word of my House? And what will word of my Goods and Gear; How can I live in the World, if I do not this or that, how shall I do for my Family? O poor Man! Thou porres too much on the Tentation, folks porring over much on the Tentation is their Neck-break and their Snare; the Man thought ay on these things, and the more he thought upon them, they grew the greater and the greater in his sight, till he wracked his Conscience by them; thou should have said, *get thee behind me Tentation, the Earth is the LORD'S and the fulness thereof*, if *Abraham* had porred on the Tentation that he had, he might soon disobeyed God's Command, *Abraham ye must go leave the Caldeans, and ye must go wander, and ye must not know where*; now might the Man have said, will ye let me consider how I will fend, if I Obey GOD'S Command I'll be my own Death, but he pored not on the Tentation, therefore the Scripture says, *Heb.* 11. *Through Faith he traveled through a strange Land, and he walked not knowing where he went.* Faith will strengthen a Man against all Difficulties and all Temptations that may meet a Man in giving Obedience to GOD's Commands, but O we are as faithless a Generation as ever lived on GOD's ground, and I think we have put as little respect upon GOD by Believing, as any Generation that ever set their head to GOD's Lift, alas the Tentation is porred upon, but not the Authority of GOD that brings in the advantage of the Duty in the Obedience to the Command of GOD, is never thought on.

Now when he comes to the rest, he gives them all one good Instruction; *Who so will be my Disciple, let him take up his Cross and follow me* &c. Take heed Sirs, it's the want of Mortification, that makes people scar so much at the Cross of CHRIST, in so far as a man is denyed to the World and the things thereof, in so far will he suffer; And in so far as he is unmortified, in so far will he refuse to suffer: The Man that refuses to do and suffer for Christ when he calls him to it, in so far he is Unmortified to an Idol, and that one Idol will keep him from his duty, and from Suffering at GOD's Call, there's Some one thing that sticks with some Folk and that one thing, hinders them both from doing and suffering, if *Abraham* had withholden his only Son *Isaac* from GOD, then he had done nothing that had been acceptable to GOD. Some makes to the World their *Isaac*, some their Life, some their Credite, some their Relations: Now the withholding any of these things from GOD, many a time when he calls for them, makes them do nothing acceptable to him: Now give me leave to say it, I think this is as Unmortified a Generation as ever lived on GOD's Ground, Will ye tell me Sirs, are ye mortified to your Lusts? or to your Lives, or to all your Enjoyments, are ye at a Point as to all these things. If ye be not,

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there may be great ground produced that ye have never rightlie closed with JESUS CHRIST to this day, he is not a Christian who is not at a Point here to deny his Life and all his Enjoyments, and to Head and Hang, Burn and Quarter quick for his Lord and Master, he is not a Christian that is resolved to die in his Bed, I will avow it, for the Terms of the Bargain is this; *Whosoever will be my Disciple let him deny himself and take up his Cross and follow me*, the Bargain bears them to this, to be at a Point in all things, to Head, Hang, Burn, and Quarter quick, for their Lord and Master: I believe tho' ye be a singular Wail'd Companie that is in this place, and the best that by Hand Wailling can be Wailled out of *Clydsdale*, yet it were not a great difficultie to gar the greater part of you raise the foundation of your closing with CHRIST: I desire not to raise the foundation of any, that has laid it on good Grounds, but believe it that he has no foundation that has not resolved to die a Martyr for Christ; there is not a Christian but he is either a Martyr actuallie, or in resolution; as many Martyrs as many Christians, and no more; If ye be not at a Point, to serve Christ on any Terms, I'll no give much for all the Foundation ye have laid, *if any Man will be my Disciple, let him deny himself and take up his Cross and follow me*; O! Sirs what think ye of that Word, it will raise the Foundation as fast off the most part of you that are professors, as ever the Leaves fall off the Trees in a Frostie Morning, or in the time of Harvest when it shakes with a mighty Wind, for the most part of you does not take up the Cross, but ye stay till it be found upon your Back, and does not take it up, they will never follow CHRIST with it; Your Unmortifiedness hinders you to take up the Cross, and your not and your not taking up the Cross, hinders you to follow CHRIST; Your not laying of a Foundation, never lets you get a side Wall builded, and so comes of it: Now I know not the particulars that Men and Women are Unmortified to, for the most part of the Professors of this Generation are not Mortified to the World, let be to our Life, Whats the most part of our Trials yet, it is but the World, it is not our Life, he is a rare Man that is in Hazard of his Life, but it is the Gear, the woful Gear, the Corn and the Cropt, the Goods and the Gear, Ye have no more for your Tentation yet, the fear of this will make you denie Christ and his Truth; and this the proud *Prelats* and the Malignants knows well enough, so that they need never threaten you with the lose of your Lives, if ye deny not Christ and his Truths, for they ken that ye Love the Gear, ye have no more for your Tentation the most part of you but your Gear; And ye have given as great an evidence of your Unmortifiedness to that as ever a Generation, What's the most part of You driving at in these days it is to keep Your Gear; and Your Conscience, and have that exercise on their Hand who will, it will cost them Work to drive it to a Point, but I am of that mind, that not manie in *Scotland* shall gain their Point by that exercise, but either the Gear or the Conscience most go.

And there is another Word that I would Point at, and it is this: *What has a Man gained tho' he should gain the whole World and lose his own Soul*; Where we see that the World and the things of the World makes many a Man lose

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his Soul. O! its a poor Price for a Man for such a precious Jewel, it will be a poor Price in the great day for an Immortal Soul! What a Price will it be to *Esau*, his poor morsell of Pottage for his Birth-right, What a poor Price will *Cain* have for his Soul? and what a poor Price will *Dives* have for his Soul? Who in the days of his Flesh had a few days, Wherein he fed Deliciouslie, and wore gay cloathing; his two or three Days pleasure will be a poor price for his Immortal Soul: O says *Dives*, the Vanities of that fled from me the first moment I went to Hell; the first hour he went to Hell he thought more of a drop of cold water, to cool his tongue, than of all these things. The Man that for the World loses his Soul, when he sees all the World set on fire, and burnt up all in ashes, and the poor portion that he hath lost his Soul for, in the midst of it: O then says the Man, this is a poor price for such a precious thing as my Soul. O! if I had it back again wa're I had it once, ten thousand Worlds should not gar me shed with it again. O! believe it Sirs, the Soul is a precious thing; *what shall a Man give in exchange for his Soul?* We see that everie Man hath a precious and Immortal Soul that's better nor all the World, O now the preciousness of the Soul is not known, nor the main Work that We should be about, Which is to save that Soul, the Men of this time say, they will send us Preachers, even to Preach the Gospel to us, Will they send us Ministers that will do our Souls good! Will they take it upon them that bids us hear them, that they are more readie to do our Souls good nor evil! If he be not a Phisician to my Soul, What have I to do with him? It's a kittle thing to meddle with them that our Souls will get prejudice by, it's kittle for any Man to do so, it's well known they did never a Man good yet, and they must either do a Soul good or ill, therefore it's Hazardsome to meddle with them.

I am going to tell you a strange tale, that I think should gar the hearts of you tremble, ye think that the Pestilence and the Sword has taken away many Men and Womens Bodies within these few Years; ay but the proud Prelats and cursed Curats has been instrumental in taking away moe Souls to the bottomless Pit, than the Sword and Pestilence has destroyed: These Soul Murderers has slain, slain, slain, and murdered the Souls of Men and Women. O! if they make the poor Soul take but one Inch out of the gate, in the day when the Lord has invested him with keeping of Truth, and to give a Testimony before the World, it will stand hard with them. O! It's a kitle thing to meddle with such folk, that is ay about the catching of the Soul, is it a brave Encouragement to hear them then, is it no! Soul Murderers, Soul Prisoners with Superstitious Doctrine, with Antichristian Doctrine, with Erronious Doctrine, ay making the way to Heaven Wyder, then ever our Master made it, making many Believers, that are not Believers, by Clapping the Folks heads, and crying peace, peace, when there is no peace, by laying to comforts, where the Wrath of God should be laid to; by Labouring to shake that Foundation, that all the Honest Men that has been put out of their places, has been laying and Building on themselves, and making others to Build on, Whilk was that: That Christ brought into the World a Foundation, this is in effect to Brangle the Foundation on which poor

Souls

Souls were Built, well allow say they, it hath been nothing but Rebellion that, a has been Preached this many Years bygone under Presbitrie, is not this to borul to Brangle the Foundation of Believers, Wa but many poor Soul has gone to Heaven under the Work of Reformation, by such preaching is this, Rebellion, then if may be our *Apostate Clergy* will call it Rebelion, but we will call it no Rebelion; except it be against the mickle Old Devil in Hell; but that's the thing that our *Apostate Clergie* dow not endure, for it's peace with the Devil that they Would have, and to make a Covenant With Hell and Death, and that's the Gate they Would have the Game going, that's the Peace they are driving at; Therefore I Charge You that Ye meddle not with that *Apostate Race*, O say Ye that Will be great hazard, Ay, there Will be black and doolful hazard among You yet, Ye Atheistical Wretches What mean Ye? hazard, are Ye fear'd for the Loss of Your Goods and Gear,, the Destruction of one Soul is of deeper Consequence, than to kindle a Fire in the one end of *Britain* and *Ireland* and gar it Burn to the other; There is such a Dirdum forsooth for the Loss of Your Gear and means, the loss of on Soul is more than to Burn up the Fabrick of the Whole World? The Salvation of one poor Soul is more to be preferred than the Whole World, but I am sure We will get none but Athiests and Folk that knows not What the Worth of an Immortal Soul is, nor the Worth of an Everlasting Gospel that will tell such Atheistical Tales, *What can a Man give in Exchange for his Soul*? O! that We could say to Rulers, *Prelates* and *Curates* When they are Trysting us With their Tentations, and bidding us this and that advantage if We would conform. But can Ye give us any thing beter than my Soul? say they if ye Will not do such a thing Ye Will bring loss and Trouble upon You and Ruin Your Families, and make Your Bairns Beggers; Ye Graceless Atheistical Wretches, What and I gain my Soul thereby, thou Beast for a Minister have not I an Soul to Save? and if I gain my Soul What have I to loss, they are brave Teachers in *Israel* forsooth, that will account these Enjoyments in a World Worth a Soul, if I loss my Soul, What gain have I.

Now there is another Word, that We shall hint at and close, and that is in the 30 Verse, *Whosoever shall be ashamed of me and my Words, before this sinful and Adulterous Generation, of him also will I be ashamed, when the Son of Man comes in the Glory of his Father, and of his Holy Angels.* Novv Sirs (says he) Will ye give me a Testimony, that ye confess my Name before a Wheen perjured Knaves; indeed fain vvould We Master if vve durst: We see here, that Men that vvill not suffer for Christ when he calls them to it, they that think shame of Christ, and will not suffer for Christ, and give a Testimony for him when his back is at the Wall, they think shame of Christ, and be who they will that thinks shame of Christ, shame shall ly in loads at their Door. But another thing here, before *an Adulterous and sinful Generation*, pray you mark it sirs, we might draw many uses here for your Instruction, there is never a time wherein Christ looks more to Believers carriage and deportment, than when they are suffering under Godless Persecuters, therefore look to your selves this day, and think not because ye are among God-

leſs Men and Perſecuters, therefore you may let your Teſtimonie for Chriſt and Sufferings and your Profeſſion Drink in. No, on the contrare; Ye moſt make Your Profeſſion and Your Teſtimonie the more large, before an Adulterous and ſinfull Generation, he will be confeſed well, then knew What ye have ado, Ye moſt Confeſs him before all Your Enemies, it is an eaſie thing for a Man to give a Teſtamonie, for CHRIST When all Bodies are Avowing him, When all bodies are caſting their garments in the Way, and crieing *Hoſannah to the Moſt High*! But it is another thing to do it when Chriſt is led to *Caiaphas's* Hall, when the World is riſen up againſt him, but this is the Wiſdom of our Prudent Blades to ceaſe from any thing no wthat will bring trouble to them; is not this the Language of Men, *be wiſe and prudent, ceaſe from ſuch a Duty, leaſt it bring trouble upon yoh.* I wat well, that is not the Language of Chriſt for all that, it is a ſinful time ſaye the Worlding, and we have many ill Neighbours, therefore be ſilent, therefore ſays Chriſt, give me a Teſtimonie then, do then, ſuffer for me then, for then at ſuch a time I require all my Followers and People together to give me a Teſtimonie, when an ill and Adulterous Generation gets up to perſecute them, then Chriſt requires a Teſtimonie from all his followers; And now ſirs, I would ſpear, where is your Teſtimonie, for ye go to the Kirk and keep all the Orders of a *Prelatical* Partie that have broken the Covenant, and every one is bound in their place, and ſtation to give a Teſtimonie againſt that, but where is youts. Indeed ſays ſome Folk, I went to the Curate one day, and rounded two or three Words in his Ear; and I told him, that I was even the Old Man yet, and adhered to Presbyterian Government, for all that is come and gane, and I did not own him as my Miniſter. Away Atheiſt, away, proclaim your Teſtimony and Practice to the World, when You are called to give Your Teſtimony for Chriſt; it is before a ſinfull and Adulterous Generation, he deſireth You to Proclaim Your Teſtimonie before all the World. What, will Your rounding two or three Words quietly before the Curate, be a Teſtimony for Chriſt before King and State? And if You give not a Teſtimonie before them all, black days will be among You yet: Believe it, if the Lord's People do not give a better Teſtimonie before this Sinful Generation, I do not doubt there is black days coming among us, as ever came among a People. If We be not honoured to give a better Teſtimonie nor ever we have given yet, much diſhonour ſhall We have. I poſe the Conſciences of You, where is Your Teſtimonie for Chriſt? Ye that are hearing me ſpeaking of a Covenant now; Yea, whiſht, houts, its Treaſon! Ye are but a pack of beaſts, to think of ſhame of Chriſt, before a Godleſs Generation, when ye are called to give a Teſtimonie before them. O but it is a foul ſhame, that all the Fruit of a powerful Preach'd Goſpel, when the Curat will come to on Old Profeſſor, that has been an Elder in the Paroch, and ſays, Indeed Goodman, You muſt be an Elder; and the Poor Man ſays, No, I am not fit for it: W[illegible] What ails You, ſays the Curate, You was one before; and the poor Man dare not ſay, I am bound in Conſcience, and in Covenant to Extirpat Prelacie, and all that depends on that Hierarchie; and this is a Prelatical Government, end Ye are a Prelatical Perſon, and a Perjur'd Knave; and therefore as long as I breath, I ſhall ne-

ver

ver contribute to my Power to Your Settlement in the Church, but through the Grace of GOD your Overthrow shall be my Endeavour.

O it would gar ones Teeth water, to hear some of you when the *Courate* bids you take on and be an Elder, wa Sir, I live far from the Kirk, or I am grown Old, or I have a Trade to wait on, or a bit of Land to Labour, and I cannot get it waited on, and I have many Burdens, and has very much adoe and ye must even excuse me, A, ye fearful, base, beastlie Wretch, Sir is that a Testimonie before God's Enemies, Where is the Bond of a Covenant, that should be lying on your Consciences? You Beast, Where is your Testimonie for Christ in that case; he is one of the Adulterous Generation before whom ye give a Testimonie and You should declare this Bond of a Covenant lying bound on Your Consciences, You are to say, You are a *Prelatical* Person, Whom I am bound to extirpate as one of the Adulterous Generation; Ye are Ye are a Perjured Knave, and ye would have me Perjured also, *but through the Grace of GOD, ye shall get my Life as soon as ye shall get that*: It was the saying of a Country Man that had Baptized his Child with a *Presbyterian* Minister, and the *Curate* of the Paroch would have had him Confessing, that he had Baptized his Child wrong. He Answered, *Through the Grace of GOD ye shall get my Head as soon says he, as ye shall get that Confession off me.*

I shall nether Eick nor pair vvhat I think; But I think this Generation is as Conradize as ever set our Crovvns to GOD's List, the more Wicked, and the more Adulterous the Generation be that vve Live among, the greater Testimony for Christ should vve give before them. *He that is Ashamed of me before this Adulterous and Sinfull Genration, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, and of the Holy Angels,* even the Testimonie that Ye give me now, the like will I give You before my Father and the Holie Angels: Christ Will spear at everie Man then What Testimonie Will Ye give me? Blessed Lord says manie a Man, We Testified when there was no Hazard in it; But We durst not give the a Testimanie when there wa anie Hazard, it was then says Christ that I sought a Testimonie, it was before a sinful ann Adulterous Generation: And because Ye did not for me then, neither Will I do it for You now? I shall pay You Home in Your own Coyn, *before my Futher and the Holy Angels.*

There is another thing here, and that is this, As publick as Folks denying of Christ is, as publick shall his denying of them be, if Ye deny me before a sinful and an Adulterous Generation as publick shall I denie You before my Father and the Holie Angels? O but Christ loves a publick Testimonie Well and O but he loves a publick denying of him ill; He loves it Well loves a publick Testimonie before an Adulterous and sinful Geueration, and this is the thing he looks for at Your Hands O Christians, he Will not make much, enquirie how Ye professed him before the Rest of the People of God; and What Ye could speak of him to them; but how Ye confessed him before an Adulterus Generation; according as Ye confessed him or denied him then, so Will he draw out the the Sentence upon You, he Will not make enquirie how Ye confessed him in a calm day; or Whether Ye ran to manie Communion and

had a great Profeſſion; he will not Judge You according to that, but how Ye confeſſed me befor an Adulter Generation When my back at the Wall, and upon that he Will draw the Sentence for You or againſt Your ſelf; What ever has been been Your Profeſſion of me and my Name in former times, I Will not look after that (ſays he) but how ye owned mə when I was in Priſon, or in Straits, how Ye o wned me befooee an Adulterous Generatino, and if Ye owned me not then I Will diſclaim You before my Father, O! black Will be Your Doom, When all Bodies Will think ſhame of You, and Ye Will think ſhame of Your ſelves, the Angels Will come as it were to hear ſuch a Man Examined, and when the Man comes forward (ſays the Maſter) confeſſed Ye me before a ſinful and an Adulterous Generation, O ſays the poor Man I durſt not, neither ſays Chriſt do I You now, *Depart from me into everlaſting Fire &c.* O ſays the Angels the Work of GOD hath never reallie been upon Yonder Mans Heart, O ſays the Spirits of Juſt Men made perfect, but Yond Man has given himſelf a great beguile for he Was looking for Heaven, but his gotten Hell? Therefore look what Ye are doing Sirs; and carrie ay the Faith of this in Your Boſom; that day is coming wherein God will render to every man according to his Works; according as ye have done, and according as ye have ſuffered for Cnriſt, in the day when his Back ſeemed to be at the Wall, accordingly ſhall ye be judged, and accordingly ſhall ye give an Account to him: So let the Faith of this poſſeſs your hearts. *Now the LORD gives us the right uſe theſe things.*

Another SERMON by the ſame Author,

On Mark 8, 38. *Whoſoever therefore ſhall be aſhamed of me, and of my Words, in this Adulterous and ſinful Generation, of him alſo ſhall the Son of Man be aſhamed, when he cometh in the Glory of his Father with the Holy Angels.*

THE Words (as You heard before) do bear the Third Tentation, that Men Readilie meet with in the World in the Profeſſion of Chriſt, What is the hazard and the danger following thereupon, ſome Men may poſſibly have great Reſpect to their Credite before men, and ſo may be Aſhamed of the Profeſſion of Chriſt or of his Words when he is under Contempt in the World be who he will, ſays Chriſt, *That is aſhamed of me and of my words before a ſinful and an Adulterous Generations, I ſhall diſown and Diſclaim that man and be aſhamed of him*? When there ſhall be more famous Witneſſes beſides, for as low as I am, being as the Son of Man among You, there is a day coming *Wherein I ſhall come and appear in Glory, and in that day ſhall I be aſhamed of that Man before an Innumberable Companie of Angels who ſhall be more proper Judges* of what is true Glory and Honour and what is Diſhonour and ſhame.

I have told You that there were ſo many things ſuppoſed here, and a Concluſion drawn upon theſe Suppoſitions, which Concluſions I amplified and

enlarged; The first thing Supposed is, That Christ Jesus and the Profession of his Name may fall under Contempt and Disgrace in the World, there may be a time when it will be neither Honourable nor Creditable for Men either to Avow him or profess him, for if their were not such a time, never one would Disown him. 2dly, This is supponed, That when ever it comes to that in a Visible Church, that the profession of Christ falleth under contempt, that is a verie unhappie Generation that is living then, *it is before an Adulterous and sinful Generation that they are ashamed of him and his Words*, if there were not an unhappie Crew in the Land, it were unpossible that matters would be in contempt in the World. 3dly, This is supponed, that it is possible that many who profess Christ may be ashamed of him and of his Words, and the Conclusion was darwn upon thir Suppositions, who so ever he be, be who he will that is ashamed of me and my Words this Way, I shall be ashamed of him *&c.* We have spoken to a Doctrine founded upon thir Suppositions That although Christ sometimes and the profession of his Name be attended with Credite and Honour, Glorie and Reputation in the World, Yet there is a time when the Profession of Christ is attended, loaded and born down with contempt and disgrace, how it came to be so, and what makes that a verie trying time to his people we told You before in the Doctrine.

We come now to a 2d, Doctrine, which is founded on the 2d, Supposition, Which ever Christ and the Profession of his Name is under contempt in the World, in the Visible Church there is a Mischievous Generation upon Foot, then in that Church, and at that time, it is onlie before an *Adulterous and sinful Generation*, that Men are supposed to be ashamed of Christ, look throw all the Old Testament when ever the Matters of Religion was under a Cloud when ever Godliness was loaded with Disgrace, and ye will see if there was not an unhappie Generation living in that age at that time: Look also through all the New Testament, if ever Ye shall find any Cloud upon Godliness, and Persecution upon his Followers? but when there was an unhappie Generation after. The *Jews* was the unhappie Generation that was on Foot when Christ and his Followers were under contempt and Reproach. I shall here shortly shew You first, in what respect a Generation may be called Adulterous and sinful, what gars them get that Denomination. 2ly, What be the things that do most agrege Nottoriouslie that condition in a people. 3dly What doth such a Generation in the Visible Church Prognosticat?

I. For the 1st. A People may becalled *An Adulterous Generation*, as they are much Adultered, and much degenerated as they were fallen from that which once they seem'd to be when they *are become the Plant of a Degenerate Vine*, tho GOD Planted them wholy *a right seed*, there cometh up *a strange wild Vine*, a Brier, a Bramble in stead of what was expected, so they are said to be Degenerated, as they are fallen from all kind of Dutie. *Jer.* 2. 21. *How art thou then become the Degenerate Plant of a strange Vine to Me?* When they become Provockaly changed from what they were once in Profession, they may in that Respect be called Adulterous, *verse* 22 *tho thou wash thee with nitre, and take thee much sope, yet thine iniquitie is marked before me, saith the Lord*

cannot be purged away. So when Men irrevocably, Visibly and Palpably degenerate from what they were, they may in that respect be called *Adulterous.*

2*dly.* They may be called *Adulterous*, as they prove themselves to be the *Children of the Devil*, and not the Children of their Godly Predecessors and Fathers, when Men will *fulfill the lust of their Father the Devil*, tho they pretend to be *the seed of Abraham*; *yet the lusts of their Father the Devil they will fulfill.* They outwardly came of *Abraham* of honest Parents and Godly Predecessors, now it is seen to all the World, that the Devil is their Father, then they are Ungodly and Adulterous Bairns, Christ says this to thee, *John* 8. 38. 41. *Ye profess Abraham to be your Father*, ye are Bastard Lewns for all that, and ye hate me, and ye are willfully set to do wickedly to me and mine therefore ye are Adulterous Lowns, ye are not of the seed of the Kirk of GOD, ye are of the Seed of Hell your Father, its written *Gen.* 3. they call him the *Serpent.*

3. *A Generation* may be called *Adulterous* as they seek the Ruine of the People of GOD, and persecute the honest *Heir* and *Seed of the Promise*, it proveth them all ill gotten gaits, this proved that *Ishmael* was not honestly come of *Sarah*, who was only and justly *Abrahams* Wife, it proved *Ishmael* that he was but a Bastard Lown, because he persecuted *Isaac*, it was enough to prove him an Adulterous Bairn, *and the Seed of the Bond Woman.* When ever a Generation persecutes the true Seed, the honest Bairns of the House that are honestly begotten, the proper Heirs of the Inheritance, the true seed of the Woman, then they declare themselves *an Adulterous Generation.*

4*ly.* *A Generation* is called an *Adulterous*, when it will not be content of the honest ways GOD had appointed to make known his in the word, but Whoret after Inventions of their own, to know Right and Wrong by; GOD hath pitched upon his Word backed with his Works, to prove his will and pleasure to Men, they will not be content of his gates, but Whores after Inventions of their own to take up Right and Wrong, this gart Christ call the *Jews* an *Adulterous Generation*, they will ay take a gate of their own, but will not take the Word of GOD backed with his Works, *does not my Word and my Works speak sufficiently for me?*

But 5*ly.* and more properly than any of the foresaid ways as Generation is Adulterous for their breach of Covenant with GOD, which is the Mariage Contract betwixt him and them, when they breake Wedlock and change his ordinance then they are formerly Adulterous (Spritual I mean) and so denominated in all the Scripture, when ever People breaks the Covenant of GOD, and destroy the Contract of Mariage, and these other ways of Worshiping of GOD than he hath appointed, then they are formally *an Adulterous Generation. Israel* is so called through all the Old Testament, and *Juadah* like wise. GOD speaks ay to them as to Whores, Adulterours and Adultereſſes upon this Account, that they had *changed the Ordinances, broken the Covenant transgressed the Law, found out ways of their own Devising, and given away their Mariage Love which they owed to GOD, to Idols.*

A Generation is called Adulterous, when they become indeed unclean

in their Bodies, and are all given to Whordoms and Uncleanneſs. I mean outwardly Bodily Uncleanneſs, Whordoms which is Ordinarly the Atendent of the other, ſo ſoon as folk break Covenant, nothing but Whordom and Uncleanneſs filleth the Lan, that will never Skaill, ſo ſoon as ever *Iſrael* brak Covenant with GOD, and Speritualy fell *to Whordom and Adultry with other God's* then *every Man Weighed after his Neighbours Wife* like a Horſe: So ſaith the Scripture, *they became all Vile Whoriſh Perſons:* then a Generation is called, *an Adulterous and Sinfull Generation*, as they turn to all ſort of Lewedneſs and Profanity, beſide (which is the Conſequent of theſe things I have ſpoked of before) they even turn horried Blaſphemers, and Swearers, and Drunkards, Oppeſſors, Perſecuters, Preligious: They turn to all ſorts of Villany and Proffanity, they Sell themſelves to that, and to comit all Wickedneſes in the ſigh of GOD. An Adulterous and Sinfull Generation goes ay together; that is to ſay, Sold to all ſort of Wickedneſs Impiety and miſchief: So ſoon as they break Couenant with God then everie Man breaketh Covenant with his Wife, and all ſort of Wickedneſs they commit with greedineſs. I Warrand you ye would think it a ſtrange thing that the like of that could be in a Viſible Kirk, We need not go far to find out ſuch a Farely, for all that, this hath been the condition of a Viſible Kirk many a time.

2dly. The ſecond thing that we praponed to ſpeak to is, what things do moſts agree, this unhappie Meaſurable Condition in a Generation, ſeveral things make it high and Hainous before GOD and Men: As firſt, aboundance of Precious Ordinances to Teach them to do otherways; that was the thi ng that Agridged the Spiritualy and Bodely Whordom, and other Wickedneſs in *Iſrael* and *Judah*, they wanted not aboundance of Precious Ordinances: Glorious Manifaſtations of GOD, in the Ordinances were ordinary among them, late and early GOD ſpake to them by his Prophets not in a corner, he gave them, the great things of his Law in great Letters thot Agredged their Sin exceedingly, I wat well they did not all theſe things without a Witneſs, they knew how they have done better, they had Precious and clear Light to the contrarie, that is a Kitell caſe, yet turning Adulterous, yet breaking Covenant, yet growing Profaine.

2dly It is a great Agrivation of folks unhappie Condition, when that ſame Generotion that turneth Adulterous, were under the Solemn Profeſſion of the coutrarie, that is a dreadful thing, indeed it had not been ſo much, if the thing wear in by degrees in a Kirk, and one Generation tyneth one ſtep, and another Generation tyneth another ſtep, till the Generation turn ſtrangers to the Covenant, and altogether, but wheu the Generation was under a moſt Solemn Profeſſion of the Covenant, for that Generation to break Covenant, GOD help them, I doubt if there be much Mercy for ſuch, thou ſaidſt thou wouldſt not tranſgreſs, that is a dreadful thing, when they ſaid they ſaid they ſhould never go wrong, yet under every green Tree, that ſame Party played the Harlot, that was a dreadful Aggravation of *Judah*'s condition, when they ſaid to the Prophet, *go to GOD, and ſee what GOD would have us doing, and we will do it*, and when he goeth to the LORD, and bringeth back the LORD's

Anſwer, What He would have them doing, they will not do it, Well ſays he, GOD'S Vengeance ſhall be your Portion, that ſame party ſpits in GOD's face, and caſts him off that's dreadful.

3dly, It is an Aggrevation of Folks unhappie condition, when the Folk that grow thus Adulterous, grow this profane change the Ordinances, and break the Covenant, being under no Temptation to do ſo; But it is in a manner a matter of Free choiſe, they were not forced nor conſtrained to it, but it is a matter of their own free choiſe: Indeed it was not ſo much when the poor people of *Iſrael* was chaſed here and there, and dung in Holls and Bores, and conſtrained to Worſhip Idols, GOD never thought that ſo great a ſin in them as when *Iſrael* was Colſie at Home, they ſent for Idols and fetched them to the Land they would be conform to other Nations about, who forced you to it, did ye not ſeek it, that was the unhappineſs of that people that they Whoored ſtill after the Idols of *Egypt* tho the Teats of their Virginity were not bruſed. *Ezek.* 23; 3. This is caſt up to them, *Ezek.* 33, *That whereas other Harlots received Rewards and are Hired by Men, in this thou art ſingular, that thou Hireſt them to come unto thee, thou haſt no advantage in doing this thing, but thou ſent to Aſſyria, and to this place and that place, thou loveſt the Egyptians, thoſe vile Beaſts whoſe Fleſh is as the Fleſh of Aſſes, and whoſe Iſſue is as the Iſſue of Horſes, thou loved and choiſed Carnal and Fleſhly Ordinances, and refuſed and Rejected me.* Was any Body tempting them to Chuſe thir things, did they not hunt and ſeek after that till they got it, and they got GOD's Vengeance upon the back of it, this is the ſign of *an Adulterous Generation, they Hired Lovers to come to them when they were not tempted nor conſtrained to it.*

4ly, This Agredgeth it exceedingly if the Party that was Adulterous was in a poor low Beggerlie condition when GOD made them ſomething, for ſuch a a Party to be a Strumpet and break Covenant, whom GOD raiſed out of the duſt, *when no eye pitied them*, that is a dreadful Aggrevation of it, this GOD chargeth upon *Iſrael* and *Judah*. *Ezek.* 16. That agredged their Whoredoms and great Apoſtacie and break of his Covenant, it was ill your common Commer to do ſo, when ye was Dieing in your Blood unſwaddled when I paſſed by, You was caſt out in the open Field to the ſhame and loathing of the perſon, as in the day that thou waſt born, ſhame and Diſgrace was lying upon You, when I took You out of the duſt, and will you play the Harlot, it is a mighty aggravation, when a poor Beggaer is raiſed out of the duſt and is married to a King; that ſuch ſhall play the Harlot when a Land is Beggerly and lying in the duſt, and vileſt of Men when God took them by the Hand, for them to break this Covenant and foreſake him, in truth there will be News of that, I ſhall ſet you in that caſe *ſaith the LORD*, wherein ye was Born I ſhall ſet you upon the Midding as poor as *Job* was, and that was poor enough, there will be uncko things in the World e're it take an end who lives to ſee it.

5ly, It is a great Aggravation of an Adulterous Generation their ſin, when they are Incorrigible in it, as long as a people will hear Reproof and take with it, their is ay ſome hopes in their Latter end, but when he that Reproves in the Gate makes himſelf a prey, then they are far yond, when they refuſe to

return, and make their face like a Flint and harder; *Was she at all ashamed when she commited this lewdness, says GOD*, Jer. 6 15. *Nay she was not at all ashamed neither could she blush, she hath the Fore-head of an imperious Woman.* when Folk grows Incorrigible and there dare no Body speak to them to tell them they are wrong, when they dare not tell them they have broken Covenant, when they have done it, it is dreadful, I told you when ye was going wrong, and when ye slew them and headed and hanged, and all went wrong, but ye would not hear

6*ly.* When not only they are Adulterous themselves, but they establish their Adultery by a Law, when they frame their Mischief in a Law, and so sets a snare to all the Godly that will adhere to their Duty, that is an unhappy time, shall such a Throne of Iniquity that frameth Mischief by a Law, have fellowship, in truth I wat well, they will have no kindly Bed and Board long, nor kindly fellowship for any while there, will not be long Communion and fellowship between him and them, when they exact by a Law, that every Man shall go that same gate that they go, and so lay snares for the Peoples Consciences to run in the same excess of Riot with them, they are then at a hight, and if there were a party, they would fight for the Defence of thir Mischievous things as they could; these are the Aggravations of the Sin of an *Adulterous Generation*, when they have broken the Covenant casten at his Ordinances, and turned otherwise lewd and Profane in their way.

The 3d. thing is, What doth such a Generation as that Prognosticate? What may folk Read of such a Generation? The first thing that ever is to be Read, is black Persecution, I will assure you of that, when a Generation turns Adulterous, and Godless, and Prophane as we have said, all then that will depart from Iniquity makes themselves a Prey, the People of GOD are to look certainly for Persecution. For Persecution evermore followeth such a Generation, it is supponed in the Text, that in a Perverse Adulterous Generation, Mens Lives, Goods and Credit, and all must be at the Stake for him, when ever such a crew riseth in a Land, Persecution riseth.

2*dly.* This may be read out of it, that such shall be a Generation of Wrath, there are dreadful Judgments appointed for such: GOD himself saith, they are the Generation of his Wrath, assure your selves there are dreadful stroaks appointed of GOD, GOD save the sakeless, it is true when folk sees not great appearance of great Judgments on *Scotland* even now, in truth ye fear it not, but there are as great Judgments appointed as ever was, except that of *Israel*, of whom it is said, never like was, nor never like will be, but dreadful Judgments are like to come upon *Scotland* if GOD take not some singular ways, do not you think but GOD hath found out and will find out ways for the Preservation of his People if he mind to preserve them, but dreadful things are prepared against thir Lands for these things.

3*dly.* This may be read out of it, GOD's removal out of that Land where such a Generation dwelleth, if the Number of Witnesses be not very Numerous, or the Lords Name verie Famous if the Witnesses against that perfidious Genera-

tion be not very Numerous, and if the Lord be not verie ſingularlie engaged for that people and theſe *W*itneſſes, it is GOD's mind to Divorce from that people, it was ſo in *Iſreal* and *Judah* GOD gave up with them, and he brake the Staff of Beautie and Bands and altogether, he did caſt them off and would no more be called their GOD nor call them his people, he Divorced abſolutely from them, and all becauſe of their Spiritual and carnal Adulteries, and becauſe they would not be reclaimed; So they are deſolate and are ſcattered through all the World this day, as to the Reproach of all Nations.

Now for Uſe of the Doctrine, *Firſt*, I ſhall even but deſire you all, to conſider with your ſelves whether or not there be ſuch a Generation now living in the World, ſuch as I have ſpoken of, conſider the Generation that now is living upon the Face of the Earth, and look whether or not they may be called that Adulterous and ſinful Generation that I have ſpoken of; *&c.* Is there a party now living Degenerate from what they were the other Year, Degenerate from what they profeſſed, that will fulfill the Luſts of the Devil, eſpecially in hateing and perſecuting Chriſt, Chriſt Miſtical, and perſecuting him in all his Intereſts? Is there a Partie purſuing the Heirs of the Promiſe? Is there ſuch a Partie that will not be Bounded by the Word of GOD, nor by all the ſignal *W*orks which have followed thereupon! is there a Partie which hath manifaſtlie Broken Covenant to GOD, and changed his Ordinances? Is there a Partie given to Uncleanneſs and *W*horedom in thir Lands? and to all other Profanitie imaginable? I leave it to you all to Judge, if there be not ſuch a Partie on the Face of thir Lands, now think upon it your ſelves.

Uſe 2d. That ye may be the clearer, I deſire you to conſider, whether or not all the Aggravations ſpoken of agree to this Generation now in the World, we ſhewed you that their ſin muſt be at a great height, conſider whether or not all the Aggravations agree to them, this Generation had plenty of clear Ordinances, had they not Vows and Engagements to the contrary of theſe things they had done? Nay, was there a Tentation to them for what they had done, or was it not of their own choiceing? Were they not in a low condition, and GOD lifted them out of the duſt, are they not incorrigable, dare any ſpeak to them theſe things, except they take their Head in their hand. Have they eſtabliſhed Iniquity by a Law? I refer theſe things to your Conſciences, if they be not ſo, then know, that we in this Generation are in a ſad condition, and ſo thir Lands, if there be ſuch a Generation found in them, which is beyond all Contraverſie, whoſe Sin is aggreged by all theſe things, they muſt be near a height in ſome things.

Then in the Third Room, ſave your ſelves from this untoward Generation, join not intereſt nor iſſue with them, for of a truth there will be ſore ſtroaks in the end, and look ye for ſad things at their hand, for perſecution followeth your way, and perſecution is that which ye will meet with if they hold foot, for that is ay the Prognoſtick of Perſecution, and heavie Perſecution look for dreadful Vengeance to come upon the Land, and upon them and through them, upon many of us joining with them, but I would have you all wreſtling with GOD, that whateves He do with us, He would not leave the Work, indeed this Genera-

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tion hath tempted him hudgely to do it, for they have as manifestly broken the Covenant, and given him as great Temptation to Devorce with them, as ever any Land: Nay, I doubt if ever *Israel* or *Judah* so formally rejected GOD, and Spit in His Face, and cast at Him, as this Generation, as thir Lands have done, as to burn the Covenant by a Law, by the hand of the Hang-man, to burn the Mariage Contract by the hand of the Hang-man; Wrestle with GOD, the Number is Numerous, Wrestle with GOD for the Land, for never greater indignity were done to the Majesty of Heaven, nor never were there greater Temptations for Him, to forsake these Lands, nor this Generation hath done.

The next thing we would hold furth upon the Words, if upon the Third Supposition. *There are some who in an evil time, are ashamed of CHRIST JESUS, and the Profession of His Name. CHRIST* supponeth this here Sirs, there is some of you that will think shame of Me, and never let wit ye saw or heard tell of M or that ever your Hand was at the Covenant; Well I shall deny you when n ver one dare own you. ay, If there be many in an ill time are ashamed of Chrii Jesus and His Words, that's to know when Christ had ado, who was ashamed of Him, when they were put to it for Him, and when His Apostles had ado afterward, how many a Man forlook them, and no Man stood by them, many was ashamed of them and their Profession, and slipped from them like knotless threeds, then as if they had never known such a thing.

I shall from this Doctrine speak to these things. 1*st*. What it is to be ashamed of Christ and His Words. 2*dly*. In what cases readily are Men ashamed of Him and His Words in an ill time, that you may know where your hazard lyeth. 3*dly*. What is the Duty and Vertue opposite to this ill which Men are to study in an ill time upon their perill and prepare for.

For the first, That you may better understand, what it is to be ashamed, consider these few things following, and take head to them. 1st. Before Sin came into the World, there was no shame at all, nor any thing that could be called by that Name, Man had no shame nor any thing to be ashamed of, before Sin came, *Gen:* 2. and speaking of *Adam* and his Wife, *they were both Naked, and they were not ashamed*, they had no ground of shame, there was no Disorder among Mens Affections and passions then all was in a sweet Harmonie, and subjected sweetly to the Will of God. Secondly, You must know, That when sin came, shame came with it into the World. For the Word that is here used being ashamed in the Original Imports some excess to be, it is a not containing in the allowed Bounds, so if there be no Excess, nor passing without the Bounds within which Men and Women are Bound to contain themselves, there could be no shame. 3ly, Altho shame waiteth upon sin, and is the consequence of it, and a part of the the Reward and punishment of it and of Dishonesty, yet to be ashamed for sin or of my self for sin is in it self no sin, but rather a Dutie, this is considerate in them as a piece of Dutie, that they were not ashamed for what they did. Fourthly, Men are said to be ashamed of a thing, either when they hold of it and does not at all meddle with it, nor will not own it because the thing is shameful in it self and not Consonant to the highest Rule of Rectitude and Equitie, which is the Rule of Honour and Glorie, they will not medd

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with it, becauſe they think the thing ſinful and ſo ſhameful, I will have nothing ado with it, I will ſtand off it, and in this ſenſe Chriſt is ſaid to be aſhamed of Men, *I will be aſhamed of that Man before my Father.* Now to have ado with them were Diſhonourable not Conſonant to the higheſt Rule of Righteouſneſs, but he findeth that Partie moſt Diſhonourable to him or to any that have ado with them. or 2dly Men are ſaid to be aſhamed of a thing when they are under ſome burnt of mind, and ſome ſort inward paſſion (if I may properly call ſhame a paſſion) for ſome deed that they have done, not that Men are aſhamed of that they never owned at all, nor will have any thing ado with becauſe ſhameful and Diſhonourable ; but Men are aſhamed of any thing that they have alreadie owned and Engaged in, becauſe the thing it ſelf is Diſhonourable and Diſconſonant to Glorie, therefore when the Man under ſome paſſion of mind, he feareth ſome inconveniency to follow, and this is *W*itneſſed often by the outward Bluſhing of the Face, that is to be aſhamed of a thing when I have a ſort of pain and ſuffering within my mind for fear of inconveniencie following, upon ſomewhat that I am already engaged in, I judge not conſonant to the higheſt rule of Glory and Rectitude, this maketh ſhame cover me, and many times I bluſh in my face to ſignifie ſo much.

5*thly.* Conſider, that altho ſhame properly and truly terminats only upon ſin and Diſhoneſty, yet the ignorance and Corruptions of Men hath terminated ſhame upon the Imperfections of Nature upon providential infirmities, but very unjuſtly the ignorance and corruptions of Men hath ſtated and terminated ſhame upon the corruption of Nature, Men think ſhame of Poverty, and of their Pedegree, and that they want an Eye, or are Lame of an Hand or a Foot, but there is no ground of ſhame there, but if I have done a Deed that hath brought on theſe, then I ought to think ſhame of my Deed, but I have no reaſon to bluſh, that I was born of Beggers, or want a Foot or a Hand, and if I was not guilty of my having of any of theſe, but your baſe mind terminates ſhame where it ſhould not be terminate, for properly there is no ſhame where there is no ſin.

But in the laſt Room, The ignorance and Corruptions of Men, hath ſtated ſhame upon a Man's Dutie, ſo that through Corruption and Man's ignorance Men do judge that ſhameful, which is not agreeable to the corrupt Judgements of Men, whereas the true Rule of Glory and Honour is the Judgment of the Almighty, who is the higheſt Rule of Rectitude and Equity.

It is upon this ſcore that Men are ſaid to be aſhamed of Chriſt and his *W*ords, when Chriſt and the Profeſſion of his Name is Contemptible among Men they are aſhamed of it, they will be very loath to venture their Credite for it, they count it a Crime to own that which Men do count Deſpicable, that is the caſe in the Text which you are moſt to advert unto, Men Diſclaim, Diſown and yeild up the Profeſſion of Chriſt, thinks ſhame, Bluſhes to ſpeak for and own it, and this is to be aſhamed of Chriſt and his Words, and many ſad Ingredients, hath this Miſchivious ill in it. *&c.*

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